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MESSAGE FROM THE EAST

THE TAGORE CENTENARY

HISTORY for the west is simply the history of the west. When it uses the phrase about the founding of the Christian religion, "God stepping into history", it is the west that is thought of; the east might not exist.

But the east does exist. Messages are coming from it with monotonous reiteration, from Russia and China. They cannot be ignored, for many people are listening. There are messages too coming from India, but not so many people are listening. The messages from Russia and China are pretty well atuned to what the west can hear. It knows all about space-men. When Russia gets a man into outer-space before anyone else, that is a message that can be heard indeed.

From India

The west is not listening to other messages. One comes from the seer and poet Rabindranath Tagore. His centenary is being celebrated this week, and his memory is recalled in articles overleaf in this issue. Tagore speaks from India. There are reasons why his particular message should not be heard in the west. A space-man can be seen and touched. That is understood in the west. The message that comes from Tagore is intangible. There is nothing to be seen or touched about it, and consequently, as it seems, nothing to be heard. So why try to listen?

Why indeed? Certain names that join the east and the west splash the headlines in a succession of drama and threat, Congo, Laos, Cuba, Algeria—Laos again, and perhaps others to follow in due course. The east and the west understand one another perfectly in messages found in those names. The west is listening avidly. Each name has something in common. Each represents an area where normal men are slaying one another, and they would not be doing it so efficiently, or perhaps not doing it at all, if the east and the west were not supplying them with the weapons. The Laotians cannot make tanks, artillery, aeroplanes or anti-tank guns. The east and west supply them with weapons free of cost, and the "technicians" to give the instruction.

The message

It is all done furtively. It is reckoned that this country exports some one hundred million arms a year. It is thought that there are good reasons for doing so. Yet this export is not used as a kind of economic pick-me-up as the sales of cars in the U.S.A. are. Let a few thousand extra cars be sold in America and the headlines are soon at work. Let a few million extra weapons be sold somewhere else and there is silence. There is silence over the whole of what used to be called the arms trade. Everybody is involved, for no government would dare stop it.

But the message of Tagore? He writes of something intangible, about a secret presence that, whatever else it is, is not secret in shame and evil.

"In the deep shadows of the rainy July", he writes, "with secret steps, thou walkest, silent as night, eluding all watchers . . . The woodlands have hushed their songs, and the doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh my only friend, my best beloved friend, the gates are open in my house—do not pass by like a dream".

Or—"Have you not heard his silent steps? He comes, comes, ever comes. Every moment and every age, every day and every night he comes, comes, ever comes . . . In sorrow after sorrow it is his steps that press upon my heart, and it is the golden touch of his feet that makes my joy to shine".

And what is all that about? A good many contemporary English philosophers, not to mention space-men admirers, could soon make nonsense of all that. It declares that someone else is existing in the universe besides man, and that this someone else can be longed for, waited for, known and experienced in joy and sorrow.

Newest and oldest

There is no need to put the fingers in the ears to stop that message. The ears that listen to Congo, Laos, Algeria, Cuba, communism, capitalism, peace and freedom are almost stopped before the fingers get there. There is no other truth but man, is the only message they can hear. This planet is his playground, or to use the more thrilling language, the home of his discovery. So let us go on teaching the Congolese to slay one another more effectively (and play down all the decent help given), let us give the Cubans tanks and aeroplanes, the starving Algerians weapons, and persuade the Laotians to go on fighting when perhaps they would have given up long ago, or perhaps had not even begun. Let us smother the world with the word "Peace" and under its cover go on preparing the weapons beside which the space-ship is a toy.

How soon can the west and the east hear a Tagore's message? How soon can it even be heard in churches let alone anywhere else? In those questions there is the newest and oldest message in the world.

RABINDRANATH TAGORE: Poet, Mystic, Reformer

By Sidney Spencer

MANY years ago, when I was a student for the ministry at Manchester College, Oxford, I was privileged to meet Rabindranath Tagore, and I shall always remember the impression he made on me. He had given in the College Library one of the lectures afterwards published in his book, "Sadhana". I cannot recall the lecture, but I can recall the wonderful music of the poet's voice, more especially when he quoted, as he did from time to time, passages from the Upanishads in the original Sanskrit. Tagore was a picturesque figure, with his flowing beard and his dark brown robe. But the predominant impression which I have retained of his personality is his simplicity of manner and the ready friendliness which he displayed to those of us who spoke to him when his lecture was over. Someone has said of him that to the end of his life he "always kept the nature of a child—simple, gentle, impulsive and always sincere". That exactly tallies with my own feeling when I met him. Being truly great, he had the child-like heart.

At the time of which I have spoken, Tagore's work had only just become known in the West. In his own country he had long been famous. He had displayed a surprising versatility, being known as a writer of novels and plays and essays as well as of poems. And he not only wrote plays: he acted in them with conspicuous success. He not only composed songs, he set them to music, and it is said that he was as great in music as in poetry. In the West we have had many translations of Eastern writings: the special interest of Tagore's poetry for us is that he translated it himself, and his work in English is certainly that of a master-craftsman.

Massacre of Amritsar

The work which Tagore did was not merely that of a man of letters. His life was one of many-sided activities. His main practical interest was education. He founded a school at Santiniketan, and developed it on original lines, giving special emphasis to the study of art, music and drama. In his later life he extended the scope of his school, and made it a centre of international culture and fellowship. Tagore was an ardent worker in the cause of political freedom and social reform. In the early years of this century he took a leading part in the agitation against the partition of Bengal, which led directly to the rise of Indian nationalism.

He was officially rebuked for his seditious utterances, and his private movements were for a time watched by the police. The government even placed a spy in his school. In 1919, when the massacre of Amritsar shocked the conscience of the world, he joined his voice in no uncertain fashion to the chorus of protest. Some years before he had received a knighthood from the Viceroy; he now handed it back as a mark of the indignation which he felt at the wrong done to his countrymen. We see in him a combination of gentleness and humility with utter fearlessness and strength of soul and passionate indignation in face of wrong. In one of his poems he cries, "Give me the strength never to disown the poor or bend my knees before insolent might".

The prayer sprang from the depths of his being. He never shrank from facing unpopularity for the sake of what he believed to be right. He stood with his countrymen in their quest of political freedom, but saw, as Gandhi saw, that in their social life there were many abuses which needed to be remedied. At one time he incurred a vast amount of anger and enmity through his vigorous onslaught on the institution of child-marriage. He refused to join Gandhi's movement of non-co-operation, and was much abused in consequence. He felt that people generally were not ripe for the ethical demands of the principle, and at the same time he was alienated from the movement by its hostility to Western influence. He stood constantly for the union of East and West.

Bravely Take, Bravely Give

Tagore shared the Indian mystical tradition. At the centre of his faith was the vision of God enshrined in the writings of the ancient seers—the vision of the Spirit who dwells at the heart of all things, and who is our own inmost life. Yet he was altogether out of sympathy with the extreme ascetic tendency characteristic of certain phases of Indian spirituality. "Let us fully live the life Thou hast given to us", he prays in "Sadhana"; "let us bravely take and bravely give". Neither did he accept the outlook which regards the world as a mirage. He had an intense love of natural beauty. For him the joy which we feel in face of the wonder and glory of Nature was a response to the Divine Joy expressed in creation. The drama of creation was "the revelation of the infinite in the finite". Underlying the creative process he saw the two contrasted principles of separation and unity.

It is only through the principle of separation that the world as we know it can exist—the world of space and time and materiality, with its separate objects, forces, species, individuals. Yet always underlying separation there is a deeper unity. Wherever it exists separation means pain. "It is the pang of separation", Tagore says in "Gitanjali", "that spreads throughout the world, and gives birth to shapes innumerable in the infinite sky". But along with the pain of separation he sees the joy of union. He sees, above all, the supreme and ineffable joy of the union of

Rabindranath Tagore

the soul with God. "At the immortal touch of Thy hands my little heart loses its limits in joy". Union with God was for Tagore not merely a final consummation; it was in some measure a present possession. It was a possession which carried with it a far-reaching significance for his outlook on life. It brought with it an immense enlargement of the range of his being. "Thou hast brought the distant", he cried, "and made a brother of the stranger. When one knows Thee, then alien there is none, then no door is shut".

Life and Death

Tagore was not one of those who despise the life of the earth; rather was he filled with a passionate adoration of its beauty. And it was because of the very intensity of that adoration that he was assured that good lies beyond. "Because I love this life, I know I shall love death as well". In life and death the abiding reality is God, "the innermost One, who awakens my being with His deep, hidden touches"; and the abiding fact is the sense of the divine companionship, enabling us to face with tranquillity and courage whatever life and death may bring. "Through birth and death, in this world, or in others, it is Thou, the one Companion of my endless life, who ever linkest my heart with bonds of joy to the unfamiliar".

THE POET OF MILLIONS

By Magnus Ratter

RABINDRANATH Tagore, is one of the great poets of history, for he has set songs in the voice and in the heart of many million simple people. It is possible that he will live for a thousand years. Yet he has so set the elemental simplicities of life into beauty, breathless as a field of flowers, it is nigh certain that no other will repeat his achievement.

There is no tragic intensity as is found in Aeschylus or Shakespeare: no political profundity as in Dante or Milton: no philosophy as in Goethe or Bridges. These were not his gifts. He sang as mothers sing to their babies, on occasion voicing the patriots' mood.

In his own land he was adored when alive, he is still revered, and the probability is that his reputation will slowly deepen in the affections of his people. For he gave to the common people their songs. And in India the common people need to sing for it helps them forget that life could be more easy, and food more plentiful.

Even when modern ways give to these multitudes more food, better homes, it is almost sure the people will continue to sing the songs that are so often heard as the boatmen loosen their craft from the shore.

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In his own tongue these songs have a rhythm not available to us in the west though his easy command of poetic English has given to us his own translations in a free form that has attracted the thoughtful of three generations.

They seem to be biblical, these poems of his, yet soon it is clear they are of India, Indian, they are of the east, eastern. They are one with an age of sheep, cows and lilies of the field, always remembering the lotus, flower of all flowers. No electric bulb lights these pages; they should, properly so, be read by candle light, or better still by sunlight. They are made one with nature.

Rabindranath Tagore was leader of the Brahmo Samaj, a minority religious movement of strong liberal character, the spearpoint of the Hindu faith as it pressed from the nineteenth century into the twentieth. He was a liberal however, rooted in his mother faith as was the sacred tree under which the Buddha sat. But his branches are widespread to receive all the birds of heaven.

In fellowship with the Unitarian Church in England, a progressive minority within historical Christianity, Tagore was always one with his people though most friendly toward the liberal church community in other lands. He never became a Christian nor ever had as much appreciation of foreign ideas as Gandhi had.

He was a master of western culture but ever outside of it, a gentleman from another distant land, come to see this other beauty: his soul passed through Canterbury, through Oxford, with an approving glance but dwelt always in the stillness of a Bengali dawn, charged with the scents, the quiet rustles of that ancient country.

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It was natural that he should be influenced by the political strife of his generation yet though he returned his knighthood to the English government as protest against some passing wrong he never, in the lonely places of his soul, was fully one with that disturbed political leader of a strange weapon, Gandhi. For this man was shrewd as a politician whereas Tagore was thoughtful, reticent, holding a judgment that was as far above the battle as Hardy was above the Napoleonic campaign when he wrote *The Dynasts*.

Tagore was a philosopher, a little addition to his poetic gift: he was an educator, a little addition to his gift of song. But by every inch of his commanding stature he was a poet, from before sunrise till long after sundown: he was a poet from March to February through all the varying seasons of a climate the English cannot know.

To analyse his poems is to try to take the delicate scent of many flowers that freshen a fusty lecture room: it does not seem right to do this thing. One can but quote, saying, "taste this morsel of rossigollah: is it not truly exquisite?"

Now the rossigollah is one of the sweets of paradise, a confection confected in Bengal, so choice, so toothsome, that the laughing dancing Krishna might proffer it to the maidens he enchants so winsomely that all think he has separately danced with them. Rich indeed is the heritage of myth that India has given to her poets.

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Tagore's plays have the religious awe we know in Everyman, the sense of the supernal that is in Materlinck, the child quality of Peter Pan asking the doctors of the law deep questions. The western theatre might one day come to a love of them.

What is forever enshrined in The Virgin and the Child from St. Luke through a rich variety of purple, blue, and blazing gold, this—the supreme myth of the west—is universalised by the poet of the east so that in his poetry on the baby he writes what every mother knows; that baby rules the world, rules the world through love.

"Where did I come from, and where did you pick me up?" the baby asked its mother.

She answered half crying, half laughing, and clasping the baby to her breast:—

"You were hidden in my heart as its desire, my darling.
You were in the dolls of my childhood's games; and when with clay I made the image of my god every morning, I made and unmade you then.
You were enshrined with our household deity, in his worship I worshipped you.
In the lap of the deathless Spirit who rules our home you have been nursed for ages."

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With the white hallowed loveliness of the mountain of Kanchenjunga, with the vast awesome sunrise over Everest, the spirit of Tagore was high over politics, but when he did leave the celestial sphere, where the loves of simple homes dwell with God in the Evermore, that he might mingle as a citizen in the market place, then he wrote as rarely men have written.

"Where the mind is without fear and the head is held high:
Where knowledge is free:
Where the world has not been broken up into fragments by narrow domestic walls:
Where words come out from the depths of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert-sand of dead habit:
Where the mind is led forward by thee into everwidening thought and action—
Into that heaven of freedom, my Father, let my country awake."

A LAYMAN'S DIARY

April 16 (Sunday). With their usual efficiency, the Lindsey Press have already got the Essex Hall Lecture in print (2s. 2d. post free, from the Essex Hall Bookshop). I was not able to hear Dr. Russell Davis—who is a Cambridge consultant psychiatrist—speak on *Alienation and Fellowship*, but I imagine that his examination of the roots of mental health and mental illness will probably be easier for a reader to absorb at leisure than it would be at first hearing in the lecture room. It is packed with wisdom about the development of the human personality. If there is one message which Dr. Davis stresses above all others, it is that adult mental well-being depends to a great extent on security in childhood, and that it is vital that the family should "provide good conditions for the growth of confidence in relationships". That may sound obvious, but there are a lot of people who don't realise it, all the same.

Tonight in *The Way of Life* (BBC Home Service) the chaplain, and a psychiatrist, of Warlingham Park Hospital, Croydon, gave a talk, with illustrations in sound, on the use of psychotherapy in hospital and the place of the hospital chaplain in psychiatric treatment. Most of the programme consisted of interviews with an imaginary (yet very real) patient who was suffering from a depressive illness; the importance of secure childhood experience and relationships, and the very gradual

return to mental stability during therapy, were most skilfully and sympathetically conveyed. One could grasp that this was slow and painstaking work, with no magic solutions and no short cuts. I liked, too, the way in which the chaplain had clearly agreed to subordinate his role to that of the doctor, recognising that in this field the doctor was the expert and he himself was an auxiliary.

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April 17. The ITV weekly series *Probation Officer* is frankly an entertainment programme, but it does much to explain to the public what the work of the probation service really amounts to. Tonight's episode was less dramatic than most; indeed, it was almost a documentary about the rehabilitation of men in prison and of ex-prisoners after discharge. No short cuts here, either; obviously the prison after-care services are woefully short of money and trained men and women. (The public will not realise that after-care is not "pampering the criminal", but is a very real protection to society.) Even so, it was a pleasant surprise to earn that 80 per cent of first offenders do not come back to prison.

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April 18. The *Hanging's No Answer* rally tonight, under the chairmanship of Victor Gollancz, was a success. Between 5,000 and 6,000 people must have responded, as every available seat in the Albert Hall was filled (and an overflow meeting in Kensington Town Hall was packed out, too). The speeches were brief, factual and reasoned, and the temper of the meeting was quiet and restrained. Some of the best contributions came from younger men who do not usually speak on public platforms, like Johnny Dankworth, Kingsley Amis, Arnold Wesker and Christopher Brasher. Robert Mathew, a Conservative M.P. who looks and sounds like a keen rider to hounds, made a particularly compelling speech, saying that he had been an "abolitionist" for years, but had only now ventured to come out in public to say so, because he felt that he *must* speak out against the increasing pressure for the extension of the death penalty. Many fine things were said.

In a telegram, Father Borelli said, "Life is a gift of God, and only God can retake it; man never". Lady Violet Bonham Carter gave this century-old quotation from John Bright: "Reverence for human life is of more worth than a hundred executions, and capital punishment, which professes to respect that reverence, does in fact destroy it". Gerald Gardiner, Q.C., read out a moving letter from the mother of an American girl who had been murdered, describing the mother's relief when she learnt that the murderer was not to be put to death, and ending. "If it's to be an eye for an eye and a tooth, this will soon be a blind and toothless world". Total abolition is bound to come within the next ten years; but this meeting will have speeded its arrival more than a little.

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April 19. The Albert Hall echoed to different sounds today. Addressing a gathering of women of his party, Mr. R. A. Butler resisted a strong demand for the judicial caning and birching of offenders, but in so doing he gave some pretty startling advice to parents on the way he thought they should bring up their children. Put shortly, it amounted to this. If your child misbehaves, hit him with a leather belt. If that does no good, hit him with a cane. If *that* does no good, encourage his teachers at school to hit him with a cane. (After this palaeolithic interlude, one woman speaker (a teacher) was brave enough to say, "We must not confuse discipline with physical violence. In the final analysis, violence begets violence". Her statement, we are told, "was greeted with slight applause after a short silence".) What I should like to know is, do these advocates of hitting children—and let's be honest and call it just that—go about hitting their *own* children, or is it only other people's children who need to be hit?

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April 20. In a broadcast talk *Campus and Quad* (printed in today's *Listener*), Pamela Hansford Johnson recounts her experience of schools in California, where she and her husband and children recently stayed for about six months. The Americans, she feels, could with advantage emulate our higher academic standards at school; but we, she says, should certainly aim at the greater "gentleness" of American education and upbringing, which in her view produces children who are easy-mannered, cheerful and "attuned to society". Mr. Butler, please note.

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April 21. David asked if he could have his weekly pocket money all in coppers (he is seven, and it is sevenpence). I asked why. "I like to jingle it about," he said. "Like Judas Iscariot," he added, in a hoarse stage-whisper.

APRIL 15th, NEW YEAR'S DAY

By Rosemary Goring

Just over 130 years ago the congregation at Lewin's Mead, Bristol, welcomed a distinguished stranger into their midst. This was Ram Mohan Roy, thinker and reformer who, having made contact with Unitarian ideas in Calcutta, felt that in England, Lewin's Mead was his spiritual home. When he died in Bristol three years later, a plaque was erected to his memory, and ever since an annual memorial service has been held in Lewin's Mead, attended by members both of the congregation and of the Brahmo Samaj, which was founded by him.

It is quite justifiable, therefore, to see the Brahmo Samaj as the Indian equivalent of Unitarianism, and fitting that there should be many friendly contacts between the two movements. And so it was with genuine pleasure that a number of London Unitarians accepted an invitation from the Brahmo Samaj to take part in the celebrations of the Indian New Year on Saturday, 15th April. The Mary Ward Settlement, where the gathering was held, was a particularly appropriate meeting place, Mary Ward being none other than Mrs. Humphrey Ward, novelist and distinguished Unitarian.

The evening's programme was varied and delightful. Between the speeches and the prayers came recitations and hymns; and the rhythm and melody of the music, elusive yet memorable, added a special quality to the evening's enjoyment. The triple role of chairman, minister and M.C. was sustained by the Rev. Reginald Sorensen, M.P., with characteristic ease and charm—and the Upper House, which came in for one or two humorous asides, was amiably defended by Lord Sinha of Jaipur. It was an especial pleasure, too, to see among the guests Lord Pethick-Lawrence, one of the most distinguished of the denomination's octogenarians. After the formal proceedings were over, there were plenty of opportunities to fraternize with our opposite numbers, and Anglo-Indian relations were further improved by the appearance of Indian-style refreshments, which for many of us were a new and delightful gastronomic experience.

There are at present about 60 members of the Brahmo Samaj in London. Membership is a tricky problem, because, of course, it never remains constant, and matters are further complicated by the absence of a permanent meeting place. In spite of these difficulties, however, the group is lively and cheerful and capable of giving a warm welcome. Many seeds of friendship were sown at this gathering, and as a result one church at least is planning to take part in the Rabindranath Tagore celebrations by holding joint services. In many ways, therefore, the New Year has made a promising start.

The New London District Minister

Essex Hall was packed for the induction service for the Rev. E. D. Davies, on his taking up the task of District Minister in London on Saturday, April 29th. The charge to the minister was given by the Rev. Peter Godfrey, that to the congregation by the Rev. Magnus Ratter.

A welcome meeting followed the service and welcoming messages were given by Miss Margaret Stevenson on behalf of the General Assembly, Mrs. Graham Short (Women's League), Miss Gillian Waddington (U.Y.P.L.), Mr. Hartley (Unity Chapel, Sheffield), a representative of the Brahmo Samaj and the Rev. T. R. Jones on behalf of the London Welsh congregation.

"ALIENATION and FELLOWSHIP"

ESSEX HALL LECTURE, 1961*

By Donald Maw

"FELLOWSHIP is the essence of mental health, alienation the essence of mental ill-health."

Such was the theme developed by Dr. Russell Davis—Reader in Medical Psychology at Cambridge University—in the Essex Hall Lecture at the Annual General Assembly Meetings in Manchester this year. Since this is Mental Health Year, it was a happy choice of both lecturer and subject on the part of the Essex Hall Trustees. In a field where so much quackery, fanaticism, fear and ignorance can still abound, it is indeed inspiring to be taken a quick walk across it by one who is acquainted with the whole corpus of organised knowledge and experience on the subject.

The aim of Mental Health Year is to dispel, completely if possible, the fear and stigma that still surround mental ill-health, and Dr. Davis showed a rapt audience that, though the treatment of any one patient is a highly skilled professional matter, the basic principles of psychiatry are not a high mystery known only to its high priests—the psychiatrists themselves. Nor is mental illness an "act of God", descending suddenly from the skies with no rhyme or reason about it. Though difficult to understand, it is something that can be understood, and for Dr. Davis its essence is quite simple, it is "alienation", i.e. disorganisation in a person's pattern of relationship with his fellows.

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Dr. Davis showed that nearly all the experiences of mental patients in hospitals can be included under this heading of "alienation"—the feeling of being shut off, estranged, withdrawn, pre-occupied, isolated and apart with their own fears, anxieties, fantasies and obsessions. These are all but more intense versions of the feelings of alienation to which we are all liable in the face of life's many frustrations and tragedies, whether as defiant infants, quarrelling lovers or bereaved relatives. It is this basic experience of alienation of which Shakespeare and Ibsen show such profound understanding in their portrayal of characters like Hamlet, Peer Gynt or Hedda Gabler.

Of course, physical treatment must have its place, and so may analysis, though the place now assigned to those treatments is not as great as it recently has been. For a patient is more than a piece of physiological machinery in need of repair, more than just an isolated heaving twisted psyche in need of unravelling—he is a creature in society, a creature who is nothing without society, a creature whose very being consists in being one term in a complex web of relationships with his fellows. This view makes psychiatry far more than a mere medical specialisation, it makes it an art of healing which depends on understanding the whole man when under stress, with nothing but the greatest precision and knowledge, sympathy and insight.

> In mental health, the individual responds freely to the demands made on him by his fellows, and actively engages in transactions with them. He enjoys close relationships, and accepts that he has need of them. He belongs to a community and participates in communal activities. He associates himself with others in work and makes common cause with them. He recognises his kinship with others without segregation. He is capable of compassion and love.

What is this but expressing in precise unequivocal terms such spiritual insights as "we are members one of another", "the fruits of the spirit are love, joy and peace", or William Morris's famous dictum, "Fellowship is heaven and lack of fellowship is hell. Fellowship is life and lack of fellowship is death?" Perhaps the "things of the spirit" are really expressible in physical, psychological and sociological terms without remainder. In fact what could possibly remain that could not be subsumed under those heads of organised knowledge?

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But this is to raise a theological question out of the lecture. A more practical question is an ecclesiastical one. If the aim of the physician is, as Dr. Davis asserts, to enable his patient "to incur again the risks of engaging in transactions with others, to co-operate, to enter into partnership, and to seek security not in alienation but in fellowship", and this involves the need for such things as "the therapeutic community, social rehabilitation, and early return to the community", is this not a direct challenge to any religious fellowship? Has a church any other spiritual function in the world today except that of helping people to stay mentally healthy, by keeping their "interpersonal relationships" in good order, and by being a "therapeutic community" to those who are recovering from mental ill-health, by assisting in their "social rehabilitation and early return to the community?" What other groups except religious ones could discharge such a function? How could a National Health Service provide of itself such a "follow-up" treatment? Could any but a liberal church like ours, which is not committed to any supernatural religious dogmas, do such redemptive work under medical supervision?

Does a church like ours need any other *raison d'etre* in the modern world?

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* *Essex Hall Lecture, 1961. "Alienation and Fellowship." D. Russell Davis, M.D. M.R.C.P. D.P.M. (Lindsey Press, 2/-)*

United Flower Service

On Sunday afternoon, the 16th April, a congregation of about a hundred children and adults from several churches and Sunday schools in the greater London area gathered in the Richmond Free Church for the annual United Spring Flower Service of the London Unitarian Sunday School Society. The service was conducted by the Rev. Walter M. Long and included the traditional procession of children bearing their gifts of flowers to decorate the chancel. Afterwards the flowers were taken to the Star and Garter Home for disabled ex-servicemen.

This service is one of the functions which the Society arranges each year to bring together the members of our small and scattered Sunday schools. It was an inspiring occasion, with hearty singing and a good children's address. In an area where numbers are always small, it is most encouraging to be able to meet members from other centres and feel that we are part of a larger family.

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African Patience

Sir: "Layman" says that Dr. Verwoerd was lucky to be dealing only with patient, easy-going Africans. Does he mean that the Africans of the Union of South Africa are particularly patient and easy-going? If so, he evidently was not present when an African mob brutally battered to death nine policemen (four white and five others) at Cato Manor, near Durban, on 24th January, 1960. If he means that Africans in general are particularly patient and easy-going, he is obviously misinformed. The barbarous cruelty shown in Kenya, the Congo, and now in Angola contradicts any such suggestion. There is no merit in closing one's eyes to evil.

Oxford. Yours, John R. Baker.

Broadcasting

Sir: I am sorry that I missed the letter which "Layman" mentions in his diary as being sent by him to the *Guardian*. As I was responsible for the hand-out summarising the memorandum which was sent to the Press I am specially interested in what he has to say. The memorandum was summarised with the two points (1) the need for quality in all forms of broadcasting (2) religious broadcasting and Unitarian participation, clearly brought out. It did not surprise me that the Press took up the second point rather than the first. The comments on religious broadcasting obviously had a greater news interest.

"Layman" wrote his letter because he did not want us to appear as a denomination with a chip on our shoulder. Neither do I. But a religious minority cannot afford in such an important matter as this to be complacent or to approach it in a mood of appeasement.

I am not altogether without experience in this field having broadcast in the last ten years some half dozen times on Home religious programmes and several times on the European service. My experience compels me to say that I think the door at the BBC which was opened to us occasionally in the past is almost closed to us now. This view is strengthened by correspondence lying on my table now. I share very much "Layman's" hope that the Pilkington Committee will study the excellent memorandum that was submitted on behalf of our movement but even if its recommendations are favourable to ourselves and religious minorities generally what assurance have we that they will be acted upon? They can easily be filed, along with those of the Beveridge Committee, and forgotten unless we bring to bear on this question all the impact of our organised opinion. It isn't a question of seeking denominational time but that Unitarian men and women who are representative of our thinking should find place in programmes.

Crawley Down, Sussex. Yours, Arthur Peacock

Unitarian Affirmations Today

Sir: We owe a debt, I believe, to whoever introduced the phrase "Open-minded Certainty". Religious-minded individuals must have certain standards of their own wherewith to guide their daily lives, including Unitarians, but Unitarians try to keep their minds open for accepting new revelation as time goes on. Can it ever be helpful to preach a gospel of universal doubt?

As reported in the *Inquirer*, universal doubt appears to have been the theme of the Rev. Bruce Findlow in his address to the Youth Meeting at the General Assembly and, as a basis for lively discussion, probably served an excellent purpose, but, in putting forward eight "Affirmations" of his own after criticising the publication "Unitarian Affirmations Today" he is perhaps unaware that the latter was compiled by a team of four ministers and four laymen over a period of eight months before it was finally accepted by the Publications Committee of the General Assembly.

It is doubtful if any member of the team, or others to whom a draft was submitted, is completely satisfied with it (how could they be, Unitarians being what they are?) but, as a basis for our present members which invites further thought, and as a first introduction for newcomers, I believe that it will prove helpful to our denomination as a whole.

Wincanton, Somerset. Yours, A. L. Blake

The New English Bible

Sir: The *Inquirer* of March 18 has only just reached me, but I should like to say a belated "thank you" to you and to Dr. Rowe for such excellent and provocative articles on the New English Bible. It will be interesting to see whether in fact the vivid confrontation with the life and thought of two thousand years ago which it presents will stimulate people to re-think an easy acceptance of tradition. Nearly forty years ago H. L. Mencken attributed the decline of Christianity in France and its comparative survival in England to the fact that the French translation of the Bible was so easy to read and understand (and therefore to disagree with), whereas the English translation was already archaic when it was written, and moreover "so beautiful that the great majority of men, in face of it, could not fix their minds upon the ideas in it".

However, the more recent decline of Christianity in England has now reached a point where one might well wonder whether a new translation would have the effect you suggest. It might in America, but it is doubtful whether the New English Bible will circulate widely there. One effect that it might have wherever it is read is to show more clearly how right the fundamentalists are in claiming to represent Christianity in its original form.

Vancouver, Canada. Yours, Phillip Hewett.

Church not Chapel

Sir: In two of the reports covering the recent G. A. Annual Conference in Manchester, the contributors referred to "Monton Chapel".

May I please correct this to read "Monton Church" for by no stretch of imagination could this very imposing building be termed a Chapel.

It is plainly printed on the notice board at the entrance to our Church Grounds "Monton (Unitarian) Church.

It is also printed in the weekly Calendar in the *Inquirer*.

The two previous buildings on the same site, the first dating back to 1697, were termed Monton Chapel, but when the present building was erected in 1875-6 the term Chapel was replaced by "Church".

Monton. Yours, W. Higham

LAY PREACHERS' EASTER SCHOOL

The thirteenth post-war Easter School was held at Manchester College, Oxford, from the 30th March to the 4th April, the lecturers being Principal Garrard (New Testament Apocrypha), the Rev. H. L. Short (Occasional Service Book), the Rev. A. B. Downing (Early Christian writings), the Rev. Basil Viney (Immortality—Faith or Evidence?) and Dr. F. T. Wood (Jargon).

In the afternoon of Easter Sunday the members of the School visited Great Tew and its Parish Church, the Old Meeting House at Bloxham, Broughton Castle (where they were shown round by Lord Saye and Sele) and Christchurch Chapel, Banbury, for evening service with the congregation there, the preacher being the Association's retiring President, Mr. Leslie Procter. An enjoyable day ended back in College when Miss L. Hosegood showed coloured slides of paintings from the 14th century to the present day. The School ended with an open discussion on "The Problems of Freedom" which proved valuable.

THE UNITARIAN LAY PREACHERS' ASSOCIATION

This is the new designation of The National Union of Unitarian and Free Christian Lay Preachers under the revised Constitution adopted at the Annual Meeting held at Manchester College, Oxford, on the 1st April. Revision had become necessary to comply with the Charities Act, and the opportunity was taken to adopt the shortest suitable title. It was carefully chosen. Would all subscribers please make a note of it for the appropriate reasons?

After silent tribute to members who had died during the year, including Mr. H. R. Howard, lately Treasurer, the Report and Financial Summary were adopted. Mr. G. E. Prentice was installed as President, and Mr. Ernest Laws was elected President-Designate. The new Constitution was then considered and adopted unanimously without prejudice to its later amendment if thought desirable. A nomination was made for the office of Treasurer, but until this is confirmed the Secretary will continue to act in both capacities. Mr. Leslie Procter was elected a Vice-President.

It was resolved that the Easter School in 1962 should be held at the Unitarian College, Manchester, and that designs for a Presidential emblem be obtained and considered by the Council.

Copies of the new Constitution are in the hands of District Secretaries but the Secretary of the Association will supply a copy to any member requiring one for information or future reference. P.J.S.

DISCUSSION AT YOUTH MEETING

The following report of the discussion at the Youth Meeting at the annual meetings of the General Assembly was omitted in the Assembly issue.

The first of the panel speakers was Miss Gwyneth Roberts who said that some people seek to escape from the age in mass movements. It is our belief that the individual must not be swamped. Our message must be in a language which answers today's needs. The mind is for belief in human dignity and responsibility.

Mr. Leonard Smith reminded the meeting that this is an age which does not know the meaning of peace. It is urgently searching for it

(continued on page 972)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 7, 1961

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cohan Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. F. W. Bass
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
BILLINGHURST, Free Church, High Street, 11, Miss F. M. Butcher
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (May 14), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. J. Williamson
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. Shirvell Pricy
BOLTON, Unity Church, Deane Road, 10.30, Mr. Alfx Rogers, 3 and 6.30, Rev. L. O. Reid
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Student
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Comparison, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Devotional, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Murrin
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRIEWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Children's Church, 6.30, Rev. G. Kreitz
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. F. Cotter
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. F. Green
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenton
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkman
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 91, Commercial Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Maurice-Kuddel
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Finedon Street, 2, Sunday School, 10.45 and 6.30, Rev. Derek Smith
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GORNALWOOD, Meadow Chapel (Farnworth), 6.30, Rev. G. Mabel Reaves
GUILDFORD, Ward Street Church, 11, Rev. Robert Tayler
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dunbar Heltos, 6.30, Mrs. Mabel Heltos
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 3, Junior Church, 6, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Pitts (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Bruce L. Gerland
LEICESTER, Warkworth Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, Race Road Street, 11 and 6.30, Rev. A. D. Dowding
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenwrick
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tyndall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kyle Mowbray
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Mr. W. A. Hellaby
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Bent Sharp
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. Maurice Reeves
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short, 6.30, Mr. F. Wyatt
LONDON, Forest Gate, Upton Lane, 11, Mr. F. Lynch
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. Gandy, 6.30, Mrs. Graham Short
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. F. Grimmond
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill, Unitarian Church, 11, Rev. John Kelly
LONDON, Hoxton, Hoxton Square, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. James Gibbins
LONDON, Mansfield Street Church, Back Hall Court, 6.30, Rev. Graham Short
LONDON, Richmond Free Church, Clevedon Road, 11, Miss L. M. Hodgson
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Dennis G. Kitson (U.S.A.)
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Bosher
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pritchett (also 6.30, 1st Sunday in the month), Mr. S. Tyson
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. John Kelly
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. Drakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 2.45 and 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Roonet
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. Hill Warring, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. J. Midgley
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (May 14), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather, 6, Rev. D. C. Doel
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stirman
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADDIAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 6, Rev. G. W. Pitts
PARK LANE CHAPEL, nr. Wigan, 11, Rev. Gordon L. Clarke, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dubble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bard
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. Wood
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. T. H. Jones, 6.30, Mr. W. E. Brooks
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. Hewes
SOUTHAMPTON, Church of the Saviour, London Road, 11, Rev. W. Cummings
SOUTHEND-ON-SEA, Darnley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kendall
ST. HELENS, Corporation Street, 6.30, Rev. G. L. Clarke
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11 Second Sunday in the month)
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pentard Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. F. Kenwrighty
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. Magnus Ratter
TORRINGTON, Unitarian Church, 10.45, Mr. A. Greenwood, 2.15, Mr. M. Dawson, 6, Mr. A. Greenwood
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Cosgrove Unitarian Church, 11, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. A. S. Paterson
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church 6.30 Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Mr. E. E. Strachan
WESTON-SUPER-MARE, Dean Row, 10.45, Rev. Stanley R. Butler, Sund. 3, Rev. Stanley R. Butler
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Thomas

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
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SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Edmunds, Manse Telephone LA 5525
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister Rev. T. M. Worrell. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. Lawrence Meloy
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Dromoby Road, 10 and 7, Mr. M. J. Wilson
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(continued from page 970)

but is unable to find it. Our faith is that man, by his striving, will bring peace to the world, and that it is our duty to strive to this end.

Mr. Ronnie Clare was puzzled to find himself on the panel. He did not claim to be a Unitarian, nor even a Christian. He *did* believe in God, but was not sure about much else. The Unitarian Church was the only one that would accept him in his present state. Unitarianism had something to offer, although he did not agree with all that it stands for. For example, he thought it was necessary to accept lying as a means of getting on in the world today.

The question of honesty was referred to in general discussion. Donald Dunkley asked if people thought honest doubt was as good as honest belief. Bruce Findlow thought that there was not much point in making a virtue of doubt. From his own experience it was better to be an honest believer than an honest doubter. There was applause for the speaker who said simply "Better to be honest".

Donald Dunkley had also asked if others thought that the non-theist had a place in the pulpit. Keith Hill said that the trouble with humanists is that they want us all to be humanists. Leonard Smith thought there was a place for the humanist minister. Speakers from the floor suggested that we should fight shy of labels, and beware of the assumption that one was either a theist or humanist.

The general discussion was often way off the subject in spite of the noble efforts of the Chairman, Alan Curren. Two contributions that were to the point stressed the need for individual action in telling the world of our faith. Glyn Prace said that the thing that catches people is the fervor of feeling in the people with whom they mix. What matters is how much we care ourselves. Elizabeth Plummer said that tolerance was something we had to tell the world about. It needs a positive effort to tolerate, but we must make this effort.

A witty vote of thanks by the President of the G.A. closed the meeting. Not quite so exciting as usual, but worth missing the symposium to be there, and no G.A. Meetings would be complete now without some such meeting.

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THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers make grants annually in October. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1st, 1961, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

Death

Kenrick.—On April 24th, 1961, at the Grove, Harborne, Birmingham, Norah, wife of W. Byng Kenrick, and daughter of the late Mr. and Mrs. C. G. Beale, aged 87 years.

A Memorial Service

At a Memorial Service in the Unitarian Chapel, Notte Street, Plymouth, on April 23rd, a tribute was paid by Mr. W. S. Burgess on behalf of the congregation to the memory of Miss Annie Dorothy Drew who died on April 10th after a full and long lifetime of devoted service to the church. When the Treville Street Chapel was destroyed in 1941 she invited the congregation to use her home for Sunday services for worship until temporary accommodation could be found elsewhere. She acted as Treasurer for many years, and will be remembered for her generosity and human kindness. The service was conducted by the Rev. J. R. Blackburn.

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